

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

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### WAS JOSEPH SMITH SENT OF GOD?

Sixth.—The perfect agreement between the prediction of Isaiah (chap. xxix.) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken *out of the ground*, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a quantity of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Professor Anthon, of New York city. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the "Book of Mormon" is that translation. Now, Isaiah says to Israel, "*Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*"

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "*out of the ground*," and whisper "*low out of the dust*." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "*out of the ground*" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a powerful and great nation on the Western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "*speak out of the ground*," and "*whisper out of the dust*" to the ears of the present generation, revealing in a very "*familiar*" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says, that Israel should "*speak out of the ground*." Mr. Smith says, that he obtained the writings of Joseph from "*out of the ground*." Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this

book to usher in this last dispensation in any other way but "*out of the ground,*" we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says, that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "*WORDS of a book*" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, which was found in the person of Mr. Smith. What a marvellous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned! If the "*Book of Mormon*" is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the prophet Nephi, one of the writers of the "*Book of Mormon*," who lived upwards of 2400 years ago, informs us that their writings should be brought to light in the last days in fulfilment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connexion therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:—

Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunk with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man, which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man, which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be that fight against mount Zion: for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry, yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink: for behold, the Lord hath poured out upon you, the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth: for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the house-tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold

it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men: for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying: read this, I pray thee. And the learned shall say, bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned, shall say, I am not learned. Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time: for I will shew unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, to day, and for ever; and I work not among the children of men, save it be according to their faith.

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvellous work among this people; yea, a marvellous work and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, who seeth us; and who knoweth us? And they also say, surely, your turning of things upside down, shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding? But behold, saith the Lord of Hosts, I will shew unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Here it will at once be perceived that the "Book of Mormon" is actually the book predicted by Isaiah, or else it must be an imposture. The book mentioned by Isaiah was to have every characteristic which seems to accompany the "Book of Mormon." Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness?" It has been fulfilled by the coming forth of the "Book of Mormon." Did Isaiah say that in the day his predicted book should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine?" It has been fulfilled to the very letter through the instrumentality of the "Book of Mormon." Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding. Many points of doctrine which had been in controversy for ages are made perfectly plain



in the "Book of Mormon;" hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "*learned doctrine*." Did Isaiah prophecy that when the predicted book should make its appearance, that then "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale?" The Book of Mormon has come, declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off;" and finally that "all the nations who should fight against Mount Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flame of devouring fire?" The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally there is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book he mentions, but what is connected with the "Book of Mormon." If Joseph Smith was an impostor and wished to palm himself off upon the world as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to so exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular not only with the ancient gospel but with the ancient prophecies, and this, too, so perfectly, that no one can detect the delusion. Reader, does not such a scheme savour very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme can not be credited, where is there a scheme or system in the whole world that can be credited? Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection? Can you find one that contains the one-twentieth part of the truth which his system contains? If, then, you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines, which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely that one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation, or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted by the ancient prophets, bespeaks a wisdom far superior to that of man: it bespeaks the wisdom of God. This endless train of circumstances, all harmonizing—all combining—all concentrating, as it were, into one focus, carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity enstamped upon every sentence.

Seventh.—According to the "Book of Mormon," all of the great western continent, with all the valleys, hills, and mountains, riches and resources pertaining thereunto, was given to the remnant of Joseph, as their "*land of promise*." The Almighty sealed this covenant and promise by an oath, saying that the land should be given unto them for ever. The western world, including both North and South America, is the "*land of promise*" to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the "Book of Mormon" agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the Patriarch Jacob; who, just previous to his death, called together his sons, and predicted upon each what should befall them or their tribes "*in the last days*." The blessing upon the tribe of Joseph is as follows:—(Genesis xlix chap.) "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of



Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: *the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills*: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceeding chapter, when blessing the two sons of Joseph, he says, "let them grow into a multitude in the midst of the earth." And again, "his seed shall become a multitude of nations." From these predictions it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing or country above, or far greater, than Palestine—a country at a distance, represented by *"the utmost bounds of the everlasting hills."* Some of the *"branches"* of the *"fruitful bough"* of Joseph were to spread far abroad from the parent tree—they were to *"run over the wall"* of the mighty ocean—they were to *"become a multitude of nations in the midst of the earth."* There, among the *"everlasting hills,"* they were to be *"made strong by the hands of the mighty God of Jacob."* It was to be there, among the *"multitude of nations"* of the posterity of Joseph, that the *"Shepherd—the Stone of Israel"* was to establish a kingdom, which should break in pieces all other kingdoms, and *"fill the whole earth."*

In America there is a *"multitude of nations,"* called by us *"Indians."* These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, &c.; that they are of Israelitish origin is also evident from their religious ceremonies—their language, their traditions, and the discovery of Hebrew inscriptions, &c. If America is not the land given to a branch of Joseph, where, or in what part of the globe shall that tribe receive the fulfilment of Jacob's prediction? where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The *"Book of Mormon"* testifies that America is *"the land of Joseph,"* given to them by promise. Is not this an additional evidence that *Mr. Smith was sent of God?* If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover that from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times make this scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first thought, far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day. Why did not this modern prophet, if a deceiver, form his deceptive scheme more in accordance with the opinions of the learned? or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel why did he select only a branch of one tribe to people that vast continent? All can now perceive why the *"Book of Mormon"* should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see, why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can now see, though it was not seen at the first, that if the *"Book of Mormon"* was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people or to any other tribe than that of Joseph, that it would have proved itself false—it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected, without proving fatal to his scheme. But Mr. Smith, with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and

wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the *divine mission of Joseph Smith!*

(*To be continued.*)

## CONFERENCE MINUTES.

### CARLISLE.

This conference was held at Newcastle-upon-Tyne on the 18th of June.—The meeting was opened by singing the first hymn, after which Elder Speakman engaged in prayer. It was then proposed, seconded, and carried, that Elder Speakman preside over this conference, and Elder Ebenezer Gillies act as clerk.

The President then made a few remarks upon the cheering prospect that lay before them, as a great work was being done about Newcastle, inasmuch as they laboured with faithfulness and diligence; for he thought, as there were now about half a dozen elders given up to the work in this region of country, they would surely do some good. He then called for the representation of the branches, which were as follows:—

*Newcastle Branch*—Represented by Elder Wanless, consists of 49 members, including 3 Elders, 4 Priests, 1 Teacher, and 1 Deacon. Baptized since last conference 10. All in good standing with the exception of three or four.

*Sunderland Branch*—Represented by Elder Lenox, consists of 53 members, including 2 Elders, 4 Priests, 1 Teacher, and 1 Deacon. Baptized since last conference 15. All in good standing.

*North Shields Branch*—Represented by Elder Robert Gillies, consists of 10 members, including 1 Elder, 1 Priest, and 1 Teacher. Baptized since last conference three. All in good standing.

*Throphill Branch*—Represented by Elder George Robinson, consists of 8 members, including 1 Elder and 1 Priest. All in good standing.

*Allerton*—Represented by Elder Thomas Child, consists of 22 members, including 4 Elders, 2 Priests, and 1 Deacon. Three cut off since last conference and one dead. In good standing.

*Brampton Branch*—Represented by Elder Child, consists of 25 members, including 1 Elder, 2 Priests, and 1 Teacher. One dead. One half of the branch in indifferent standing.

*Carlisle Branch*—Represented by Elder Child, consists of 79 members, including 4 Elders, 7 Priests, 5 Teachers, and 1 Deacon. Three removed, three received, and one dead. Out of these 16 are scattered and about thirty in indifferent standing.

*Dalston Branch*—Represented by Elder Child, consists of 24 members, including 1 Elder, 1 Priest, 1 Teacher, and 1 Deacon. One dead. Eight baptized since last conference. In very good standing.

Scattered Members at Thornley Colliery, seven. Total number of Members, including officers, 277.

The alterations necessary in the priesthood were next attended to. It was moved that Alexander Murray, John Gillies, and Andrew Walton, Priests, be ordained Elders, together with brothers Scott and Soulsby for the Newcastle branch. Seconded and carried unanimously.

For the Sunderland branch it was moved and seconded that brother Gales and Robert Hawkie be ordained Priests. Carried unanimously.

For Throphill branch it was moved that brother John Bawlinson be ordained Elder; brother Joseph Robinson, Priest; and brother Thomas Robinson, Teacher. Carried unanimously.

Moved by the President, and seconded by Elder Child, that Priest Graham of Carlisle branch be ordained Elder, and that he preside over the streets of Maryport. Carried unanimously.

The President then made a few remarks on the very large and extensive fields that lay before them, and closed the meeting by prayer.

The afternoon service commenced at two o'clock. After the sacrament was ad-

ministered, it was moved that the Saints at Thornley Colliery be organized into a branch, and be called the Thornley Colliery branch, and be added to the Carlisle conference. Seconded and carried unanimously.

It was moved that brother William Hornsley, of Thornley Colliery, be ordained to the office of Priest, and that he labour as Elder Carmichael direct. Seconded and unanimously carried.

Moved that we, as a conference, receive Elders Child and Carmichael with gratitude, to labour in our midst under the direction of Elder Speakman. Seconded and unanimously agreed to.

The brethren proposed were then ordained under the hands of Elders Speakman, Bainbridge, and Carmichael. We then listened to the statements of brother Bainbridge with reference to a large field of labour that he is opening northward from this place; also to the remarks of brother John Gilling, who is labouring at South Shields, with much apparent success; and to brother Graham, with delight, about Maryport; all of whom gave cheering hopes with reference to the future rolling on of the great work of God, which caused the hearts of all present to rejoice in the Holy One of Israel.

It was then moved, seconded, and carried, that the Conference meeting be adjourned until the 17th of September next, to be held in Newcastle-upon-Tyne.

The meeting was then dismissed with prayer by Elder Bainbridge.

At six o'clock the Saints again assembled, and all appeared highly satisfied with some general remarks on the fulness of the gospel which were delivered by Elders Child and Carmichael; the satisfaction was manifest by joy beaming on the countenances of those assembled.

WILLIAM SPEAKMAN, President.  
EBENEZER GILLIES, Clerk.

#### CLITHEROE.

This conference was held in the Temperance Hotel, Clitheroe, on Sunday, June 11th, 1848, and the meeting being opened by singing, and prayer by President Cottam, it was moved that Elder Cottam preside, which being seconded was carried. On the motion of Elder Cottam, Elder Wolstenholme was appointed to act as clerk.

The President then made a few remarks upon the necessity of union, and desired the Saints to take an interest in the proceedings and business that might come before them.

The number of officers present were 11 elders, 10 priests, 9 teachers, and 3 deacons.

The president then called for the representation of the branches, which were given as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD	PRES.	TEA	DEA	BAP.	C. O.	REC	REM	DED	EMI.	DOA
Clitheroe.....	Battersby .....	47	3	4	3	2	2	1	0	0	0	1	0
Blackburn .....	Fulstone .....	86	4	4	2	2	2	0	1	1	1	1	0
Burnley .....	Wolstenholme .....	69	3	7	1	1	8	4	0	0	0	0	0
Accrington.....	Wright .....	35	3	5	1	0	0	0	0	0	0	0	0
Waddington .....	Ormrod .....	32	2	2	1	0	7	1	0	0	0	0	0
Chadburn .....	Veever .....	46	1	4	3	0	0	1	0	0	0	0	2
Barley .....	Brown .....	8	0	1	1	0	0	0	0	0	0	0	0
Ribchester .....	Watson .....	19	1	2	2	0	0	0	0	0	0	0	0
Settle .....		14	1	1	1	0	0	0	0	0	0	0	0
Total .....		356	18	30	15	5	19	7	1	1	1	2	2

All represented in good standing except Settle branch, which sent no representative, and we were under the necessity of taking the numbers from the last representation.

The nominations to the priesthood was next called for by the President, when the following motions were agreed to:—That Roger Dewhurst be ordained Elder—that James Wilson and Thomas Williams be ordained to the office of Priest—that William Eatough and James Dewhurst be ordained to the office of Teacher—that John Shorrocks, Thomas Duxbury, James Backhouse, and James Houldsworth be ordained to the office of Deacon.

The President moved that we uphold and sustain Brigham Young and his Counsellors, as head of the church on earth; that we sustain the Quorum of the Twelve Apostles; that we uphold Orson Spencer as President of the churches in Britain;



and that we uphold Dan Jones, by our faith and prayers, in his laborious efforts in Wales for the spread of the gospel.

Moved by Elder Battersby, that we sustain Elder Cottam as president over this conference. Seconded and carried.—The meeting was then closed by singing and prayer.

At two o'clock the service was again opened by singing, and Elder Parker engaged in prayer. A child was blessed by Elders Parker and Wolstenholme, and the sacrament was then administered.

President Cottam then moved that William Brown be ordained Elder, that William Nutter be ordained Priest; and that William Thornber Brown be ordained Deacon.

The President then called upon the presiding Elders to speak their feelings, and the prospects they had in their respective branches.

The brethren nominated were afterwards ordained under the hands of Elders Cottam, Parker, Wolstenholme and Dacer, and the meeting concluded by singing and prayer.

In the evening a crowded assembly was addressed by Elder Robert Parker upon immediate revelation, which he proved clearly to be the testimony of holy men in all ages, and that without it the church could not exist.

JOHN COTTAM, President.  
W. WOLSTENHOLME, Clerk.

#### STAFFORDSHIRE.

This conference met, according to previous announcement, in the Temperance Hall, Pitt Street, Burslem, on Sunday June 25th, 1848.

The meeting was called to order at about half-past ten o'clock, a. m., when it was moved by Elder Lockett, and seconded by Elder Simpson, that Elder L. O. Littlefield take the presidency of this day's proceedings. Carried unanimously.

Moved and carried that Elder Leese act as clerk.

The meeting being opened with prayer by the President, a representation of the branches was called for and given as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRES.	TEA.	DEA.	BAP.	REC.	EMI.	DED.	D. S.
Burslem .....	Lockett .....	90	18	6	3	4	6	3	3	1	0
Hanley .....	Littlefield .....	72	4	5	3	2	16	2	0	0	1
Knutton Heath .....	Sutton .....	21	2	3	1	1	1	1	0	1	5
Badley Edge .....	Adams .....	21	3	1	2	1	0	1	0	1	0
Lane End .....	Symmonds .....	36	4	4	2	1	5	0	0	0	0
Coxbank .....	Simpson .....	26	3	4	1	0	2	0	0	0	0
Prees .....	Do. ....	18	2	1	0	1	0	0	0	0	2
Hassell Green .....	From Book.....	6	1	1	1	1	0	0	0	0	0
Newport ..	Boult .....	13	1	3	0	0	5	0	0	0	0
Leek .....	From Book.....	39	2	5	0	2	0	0	0	0	48
Scattered Members..		5	0	0	0	0	0	0	0	0	0
Total .....		347	40	33	13	13	35	7	3	3	56

The President then made some remarks relative to his leaving England for the Camp of Israel. He said that Elder Spencer had informed him that he expected a more permanent President would be sent here after the General Conference; at the same time instructing him to appoint some good man to preside for a few weeks.

Moved, seconded, and carried, that Wellington, Duneaton, Gnosal, and Wood-eaton be called the Newport branch.

The meeting was then adjourned until half-past two o'clock.

The afternoon meeting was opened in the usual manner, when it was resolved that we approve of the present organization of the church, with a first presidency at the head, as organized at the conference held last winter at the Council Bluffs. Also that we uphold President Brigham Young as the President of the Church of Jesus Christ; and Heber C. Kimball and Willard Richards as his Counsellors.

Resolved that we uphold and sustain Elder O. Spencer as the President of the Church of Jesus Christ in this land.

Moved and carried that we approve of, and are satisfied with the course that our president, L. O. Littlefield, has pursued since he came among us.

Moved and carried, that we accept the labours of Elder Simpson in the southern part of this conference.

Moved by Elder Littlefield that Elder J. Lockett take the presidency of this conference until there is another appointed by Brother Spencer. Seconded and carried.

The following motions were then unanimously agreed to, viz.—that brother C. Brindley, of Burslem, be ordained to the office of Elder; that J. Mollett of Hanley, brother Swettenham of Penkhall, Wesley Mee of Lane End, A. Front, Richard Harris, and John Bate of Newport, be ordained to the office of Priests; that G. Mollett of Hanley, be ordained to the office of Teacher; and that brother William Eardley of Lane End, be ordained to the office of Deacon.

Moved and carried, that our STAR Agent give an account of his stewardship, and how he stands, in a pecuniary point of view, with the office at Liverpool, every conference.

The officers present were then numbered as follows:—High Priests, 1; Seventies, 1; Elders, 21; Priests, 14; Teachers, 10; Deacons, 4.

The meeting was then dismissed in the usual form until half-past six o'clock in the evening, when, after the meeting was opened, the President addressed the congregation on the necessity of being gathered to the land of Zion, as that is the place where we may get an understanding of the mysteries, glories, and power of the kingdom of God, and make our calling and election sure, &c., &c.

The conference adjourned for three months.

L. O. LITTLEFIELD, President.  
WILLIAM LEESE, Clerk.

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### **The Latter-day Saints' Millennial Star.**

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SEPTEMBER 15, 1848.

THE Ship "Erin's Queen" sailed from Liverpool for New Orleans on the seventh day of September, having on board 232 second cabin passengers, including infants; all of these, with the exception of two or three persons, were Saints. The people of Liverpool were astonished to see the order and regularity among them. While large companies of emigrants upon other ships have cursing and swearing, and finding fault one with another, songs of praise and prayer are ascending up to heaven from the "Erin's Queen." Elder Simeon Carter, who has been labouring in this country two or three years, sailed on this ship for America. He was appointed the president of the company; and we trust that peace and prosperity will attend him until he shall again meet with his brethren in the Land of Joseph. We are sorry to say that, notwithstanding the caution we gave to emigrating brethren in 16th No. of the Star, there are several of them who have not been on their guard, but have suffered themselves to be robbed of their money, goods, &c. One brother put his chest upon a cart at the railway station and directed the carrier to take it to the ship—that was the last he heard of his chest. Another brother fell in company with one of those Liverpool sharpers, who made him think he was a Latter-day Saint, but, after traveling a short distance, he found his supposed Latter-day Saint missing, and several pounds in money extracted from his pocket. Another one of the Saints had £15 taken from him by another Liverpool sharper. Experience is a hard schoolmaster sometimes; and when the Saints will not hearken to counsel and be on their guard against these pious hypocritical robbers, they may have the consolation of an empty pocket to soothe them in their distress; more frequently, however, they cut out pocket, purse, and all. Will the Saints take warning? or will they suppose that every man they meet who professes to be their friend, is an honest

man? Well did the Saviour say, "the children of this world are wiser in their generation than the children of light."

Our second ship, the "Sailor Prince," will sail for New Orleans with a load of Saints on the 22nd day of September. All those who have paid in their £1 deposit are requested to be in Liverpool on the 19th of September, without fail, so as to have time to procure their passage tickets, and make all other necessary arrangements for the voyage. The fare will be, for adults, £3 12 6; for children under fourteen years, and over one year, £2 12 6; infants under one year, free. In the above fare will be included about one pound of bread-stuff per day, and ten pounds of pork during the voyage. But this will not be quite sufficient: you will want some extra provisions besides. The following list contains about the amount of the extra articles which each adult, or every two children, should have, and also the prices which I shall charge them for each article, viz:—

10 lbs. of the best Biscuits, at 3d. per lb. ....	£0	2	6
2 lbs. of Rice, at 3d. per lb. ....	0	0	6
4 lbs. of Sugar, at 3½d. per lb. ....	0	1	2
½ lb. of Tea, at 2s. 0d. per lb. ....	0	0	6
2 lbs. of Coffee, at 6d. per lb. ....	0	1	0
4 lbs. of Treacle, at 2½d. per lb. ....	0	0	10
4 lbs. of Raisins or Currants, at 4½d. per lb. ....	0	1	6
3 lbs. of Butter, at 1s. 0d. per lb. ....	0	3	0
3 lbs. of Cheese, at 8d. per lb. ....	0	2	0

£0 13 0

The Saints, of course, can please themselves as to the amount which they wish to purchase: they can either get more or less, as they feel disposed. The Saints can lodge on board the ship from the 19th with their luggage; they will find the ship in the Waterloo dock. The "Sailor Prince" is a fine, large, commodious ship; she carried a company of the Saints last spring, under the presidency of Elder Moses Martin. Her lawful number of passengers is 290. Let all the emigrating Saints lay in a good store of *patience*, for it is an article that will be much needed throughout the whole journey; many may suffer for the want of it. A large amount of the Spirit of God will be absolutely essential to their well-being, and every person should have a great supply. Kindness and forbearance one towards another, are two articles indispensably necessary, without which no Saint should venture across the great deep. A list of many other essential articles will also be found among the revelations and commandments of God; and we hope that the Saints will be particularly cautious not to omit taking with them every thing therein recommended.

**A WORD OF COUNSEL.**—We hope that all the presiding Elders will embrace every opportunity to send forth the gospel into new neighbourhoods, that churches may be organized upon new ground. Recollect that this is to be a short work upon the earth, and the Elders must not spend too much of their time in preaching to the Saints, but break forth upon the right and left, and preach and baptize, and build up branches, and exhort them to make every arrangement for gathering up for Zion; and when this is done, go forth again where the gospel has not been heard, and cry repentance with a loud voice, and remember that it is "a day of warning, and not a day of many words." Remember also, that this gospel must be preached to all nations, and every man should endeavour to do his part towards accomplishing so desirable an object. A great deal can be done by an extensive circulation of our books, pamphlets, &c. Again, live so faithful and humble before God, that you may have power to heal the sick in the name of the Lord, which may also be the means of calling the attention of many honest persons, who may, by these means be led to



a careful inquiry into our doctrine, and discover its beauty and glory, and embrace it, and thus obtain the salvation of their souls.

**THE POWER OF FAITH.**—Since our general conference, our beloved brother, President Orson Spencer has been very sick. His constitution seems to be broken down and worn out. He earnestly requests the Saints throughout this country to remember him in their prayers, that he may be raised up from his severe affliction, and restored to soundness of health again. We feel a great anxiety for the recovery of brother Spencer, and we hope that the Lord will be entreated in his behalf. Recollect that faith in God will prevail with him *now* as in ancient times. If faith, like a grain of mustard seed, could remove mountains when Christ was on earth, it has not lost its power by his ascension into heaven. The effects of faith must be the same in all ages! God has never said that the time should come when faith should no longer produce miraculous effects among the children of men. Whenever miraculous effects cease from the earth, faith ceases also. If faith translated Enoch to life and immortality, that he should not taste of death, the same faith can and will translate men in the last days; hence the apostle says, that all the Saints will not sleep, but some will be at a certain time, "changed in the twinkling of an eye." If faith smote the land of Egypt with great plagues in early times, so in the last days the earth shall be smitten with great plagues through the faith of the servants of God. If faith shut up the heavens that it rained not for several years in the days of Elijah, so the faith of the two witnesses or prophets in the latter times will close up the heavens that it will not rain during the days of their prophesy. If faith divided the waters in ancient days, and permitted thousands to walk through the sea on dry ground, so the faith of Israel, when they are gathered from among the nations, will cause them to pass through rivers and seas dry shod. If the faith of Moses and Solomon called down a pillar of fire and cloud of glory upon Israel, and upon the tabernacle and temple, so the faith of the children of Zion in the last days will call down "a cloud and smoke by day, and the shining of a flaming fire by night upon every assembly and dwelling place" of their city. If the faith of the three Hebrews saved them from the fiery furnace, so the faith of the Latter-day Saints will save them from that devouring element, when the wicked shall burn as stubble, and the elements shall melt with fervent heat. If the faith of Daniel stopped the mouths of lions, so the faith of the Millennial Saints will have power, not only over lions but over bears, wolves, leopards, cockatrices, and serpents, so much so that little children shall lead those animals and play with them. The dispensation of "the fulness of times" is to be a dispensation of greater faith and greater miracles than any former dispensation. It is the day of the Lord's power—the day for the revelation of his glory; his almighty arm is to be made bare in glorious majesty, in signs, in wonders, and in mighty deeds, before the eyes of all the nations, far surpassing all the signs, wonders, and miracles of former ages. Then shall the combined faith of all former dispensations be united and concentrated in one; then the powers in heaven above shall be revealed and united with the powers of the Saints on earth, and the heavens shall shake with gladness, and the earth shall tremble with joy.

## LETTERS TO THE EDITOR.

*Bradford, August 31st, 1848.*

Dear President.—I take the liberty of asking some counsel in addition to that contained in the General Epistle of the Twelve, and also in your late Epistle, upon the subject of the emigration of the poor Saints.

There are some hundreds of brethren in this conference, who, when they have full employment do not earn more than *eight shillings* per week—some even earn less than this, and some a little more, but eight shillings is the average. It is quite common for the wives of the brethren thus situated to labour as well their husbands, and their wages are rather more; besides, the sisters can more readily obtain employment. There are quite a number of good brethren who have nothing to do, and their wives have to support both them and their children. Under these circumstances, would it not be wise for the brethren to go to Zion, and leave their families until they can obtain means to send them there?

In cases where the wives are not in the church, and have been in a state of rebellion against God and their husbands for years, are such men *prohibited* by the council of the church from leaving their wives and going to Zion?

Is it right for Elders who have never been to Zion, to encourage the wives of other men, who are in the church, to leave their husbands and go to Zion with them?

There are many cases such as those alluded to in the first question, and two or three that my second has reference to, and one to which my third question is applicable.—The above interrogations have frequently been urged upon me, and I know that some five years ago, many brethren left their wives and labored on the Temple and Nauvoo House, and the council of the church sent orders to the emigration agent here to send their families out, while others labored at their private business and sent money for their families; but circumstances have changed, and I do not feel qualified to give counsel upon the above topics, until I receive counsel from proper authority.

An early reply to the above will greatly oblige, your servant in the gospel,

JAMES MARSDEN.

To Mr. Orson Pratt.

#### ANSWER TO THE QUESTIONS IN THE FOREGOING LETTER.

*Answer to question first.*—There may be circumstances that would require a separation for a short season between husband and wife; such for instance, as the sending forth of elders upon foreign missions, and various other important duties devolving upon the servants of God. But it would not at present be wisdom for any of the persons described in the first question to leave his wife and children and go over the Rocky Mountains with an expectation of getting means there to send for his family. In the first place, gold and silver do not grow on every bush in those wild interior regions; in the second place, if a man has not means enough to take himself and family across the Atlantic, he has not means sufficient to take himself alone to the Salt Lake, without stopping a few months in the States to labor. It would require at least two years before such a man would find himself safely and comfortably situated in the great valley; and then if he could have the good fortune of picking up money in the streets, it would still be two or three years more before he could remit it to his family and get them safely moored by his side. Therefore this policy at present is not a good one. But where the husband cannot get work, after using all due diligence, and the wife is obliged to support him as well as herself and children, and there is no prospect of any future opening for labor, then let them lay their situation before the presiding Elder of the conference, and if he finds that the wife is voluntarily willing for her husband to cross the Atlantic, and labor in the States, and that they are mutually agreed to be separated for a short season; then if the presiding elder, after carefully considering all the circumstances, discovers no cause why he should still remain in this land, he may give him a permit to cross the Atlantic and labor in the States, providing that he will faithfully promise to use every lawful exertion to procure means, and either bring or remit the same to his family, that they may as speedily as possible be united with him in a land of plenty, and providing also that he furnish himself with his own passage money. But let no such man think of going over the Rocky Mountains, and leave his family to labor and toil in Babylon. And any man that obtains such a permit, and shall afterwards neglect to use all diligence in behalf of his family, is not worthy of a family, neither is he worthy of a name among the people of God, and the wife in that case would be far better off without such a husband than she would be with him.

*Answer to question second.*—The believing husband should use patience and long-suffering towards his unbelieving wife, and endeavour, by acts of kindness and love, to convert her to the truth, and, if possible, to persuade her to accompany him to Zion; but if she will not be persuaded to accompany him, the sin will be upon her own head. The man being the head of every well-regulated family, wherever he feels disposed to emigrate, they are required to go with him; and if they will not, they are the transgressors. A woman in that case separates from the man, and not the man from the woman. It is the duty of every brother to take his unbelieving wife if she will go with him; but if not, it is still his duty to gather with the Saints of God.

*Answer to question third.*—All Elders or members, whether they have been to Zion or not, who shall use any influence whatever to persuade a woman to leave her husband, who is in the church, should be dealt with strictly according to the laws of God, and if they repent not, they should be cut off from the church.

*Glasgow, September 6th, 1848.*

President Orson Pratt,—Dear Brother,—Agreeably to my promise that I made in the hasty note I sent you from Girvan, enclosing two letters for the United States, I embrace a few moments of spare time to inform you of the state of affairs (as far as I have become acquainted with them) in this Conference. I arrived at Glasgow on Friday the 25th ult. I found the Saints in Glasgow under the happy influences of the Spirit of the Lord: all being at peace, and governed by the spirit of love and unity, except a few individuals in the council; but I feel confident that all will be settled soon to the satisfaction of all parties concerned. I preached in Glasgow thrice on the first Sabbath after my arrival. On Monday at four o'clock, p.m., I started for Ayr, to meet brother Douglas, who was absent from Glasgow when I arrived. We passed each other on the road, not knowing it: he to Glasgow to see me, and I to Ayr in search of him. I preached to the Saints in Ayr on Tuesday evening, and passed on to Cross Hill on Wednesday, in company with Elder McNaughton who is travelling in Ayrshire; he has raised a branch in Cross Hill of 14 members since the General Conference. I preached in Cross Hill, Girvan, &c., and returned to Glasgow on Monday the 4th inst. to see brother Douglas. I find him all I could have wished; faithful, energetic, and obedient to counsel. I have urged upon the Saints, wherever I have been, the duty of family prayer, and of keeping up weekly prayer meetings, &c. I am endeavouring to get a fund raised in every branch of the Church for the purpose of purchasing the various pamphlets issued from the office, viz., Brother Spencer's Letters, Gospel Witness, Was Joseph Smith sent of God? &c.; and having the sisters distribute them as follows,—divide the city, town, or country into districts, a sister being appointed in each to distribute pamphlets; let each take ten of No. 1 of brother Spencer's Letters, and leave them at as many houses, with a polite request that they will peruse it, to be called for in one week; at which time lift No. 1, leave No. 2 as before, and carry No. 1 farther on; leave it again, and so continue till the gospel is brought to every man's door in the Glasgow conference. I am also endeavouring to raise a general conference fund of, say two or three pounds, to be laid out in the same way, (in pamphlets) to be divided among the travelling elders, who will distribute them by sale, returning the proceeds as soon as sold, to be again invested in books. If the above meets with your approbation, or if you wish to suggest any improvement on the plan, please inform me as soon as possible, and direct to No. 34, St. Andrew Street, Glasgow. I shall probably change my address after awhile; until I do so direct as above. If you approve of the plan you may expect a mighty call for the PRINTED WORD.

Brother Douglas and myself will start to-day to visit some ten or twelve branches west of Glasgow. Give my love to brother Spencer and family, sister Pratt, brother James Bond, &c. Brother Douglas sends his love to all.

May the Lord bless you is the prayer of your affectionate brother in the bond of the everlasting covenant,

ELI B. KELSEY.



*Middleton Park near Manchester, September 6th, 1848.*

Dear President Pratt,—I know you are pleased to hear of the prosperity of the work, therefore I have enclosed a letter which I received a short time ago from a brother in Newry, or within a few miles of the town of Newry, Ireland. The brother who has sent me this letter is a good, humble, and faithful man; when I was labouring in Ireland I ordained him. When I was last in that portion of country in which he resides, there was only himself and wife members of our Church; since then, according to his letter, as you will see, he has baptized seven more. This brother is able to support an elder himself, having a good situation as master miller; he is an Englishman and went from Liverpool. Now an elder, without any incumbrance, might do a great deal of good in that land. I would, if it had met with your approbation, have accepted the invitation, but I am differently situated now from what I was then, having a wife and child to look to. I am sure there are more members in Ireland than what was represented in No. 12 of the present volume of the STAR. Allow me to make a few remarks relative to Ireland, the Irish, and what sort of an elder would be most suitable for that country. The general aspect of the external is a bold manifesto at once (perfectly and definitely) of its inhabitants country's wealth, viz., POVERTY. The Irish are much better educated than the English, very shrewd, and can easily comprehend any thing you talk about to them. They are in their way more religious than the English, consequently more priest-ridden; and it takes a man with a depth of intellect to converse with them, about religious matters, especially when the views of the parties differ. To my own personal knowledge there is not a country in Europe, wherein I have been, where religious controversy prevails so much as in Ireland; and this, to my mind, supports the idea that if an elder with depth of intellect, and a fruitful imagination, along with a diversity of movement in his operations, could be sent there, many—very many—would ere long be added to our church. It is the greatest ambition of my heart to see the church prosper. Dear brother, I do not always depend upon an arm of flesh for increase, but a sound mind I apprehend at all times is necessary for the rolling forth of the purposes of God in these last days. Forgive me, dear brother, for thus troubling you, but I feel anxious some one should go to labour in Ireland. I believe there are those who would take it as a great honour to be sent there.

Your obedient servant,

PAUL HARRISON.

[We are rejoiced to see some of our brethren taking an interest in the spiritual welfare of Ireland. We hope that some good faithful elder, who has no family, will volunteer his services, and enter the door of labour which seems to be now opening near Newry. There are thousands of honest warm-hearted people in Ireland who, if they could but hear the truth, would receive it with great joy. Shall we not see some volunteers for "Erin's" land?—Ed.]

#### A PROPHECY;

OR AN EXTRACT FROM THE WORD OF THE LORD CONCERNING NEW YORK, ALBANY, AND BOSTON, GIVEN ON THE 23rd DAY OF SEPTEMBER, 1832.

"Let the bishop" (Newel K. Whitney) "go into the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate."

#### ALBANY VISITED BY A DESTRUCTIVE FIRE.

"We scarcely know how to describe the fearful calamity that has befallen our doomed city. It is beyond adequate description—beyond, at the time we write, intelligible detail. Soon after a fire was checked that broke out in Quackenbush-street, just before noon, the alarm was again sounded, and fire broke out in a smal

stable adjoining the Albion-house, between Broadway and the pier, in Herkimer-street, and occupied by John G. White. Of its origin we know nothing; but it burst forth at a most unlucky moment. The fire department was weary, scattered, and disorganized. Some of the machines were disabled, and, in consequence of a shameful fight, one of them—No. 9, we believe—was lodged in City Hall yard, and unmanned in the moment of danger. The heat was intense, the mercury ranging at 91 in the shade, the city as dry as tinder in consequence of the drought, and a gale of wind blowing from the south. Everything conspired against us, and the destroying element immediately getting the upper hand raged awfully and unchecked for hours, sweeping away full 600 buildings, many of them new and of great value, destroying about 2,000,000 dollars worth of property, and rendering hundreds of families houseless and homeless. At one time it seemed as if the destruction of our fair city was inevitable. The wind blew fiercely, the flames spread on all sides, the devouring element advanced from block to block and from street to street, buildings were taking fire in several parts of the city—all was terror, confusion, and dismay, and the efforts of man seemed utterly powerless. At this fearful moment the wind lulled, heavy clouds arose in the north-west, and a deluge of rain—grateful, needed, God-sent rain—poured from the surcharged clouds, and checked the progress of the conflagration. The fury and spread of flames exceeded anything ever seen. The fire ran, leaped, flew from building to building with the spread of the hurricane that bore it on its course of destruction. And as it advanced, and grew more and more threatening, the bells resounded the alarm, and the people looked on with terror and almost with despair. There were many narrow escapes from death, and some serious personal injuries sustained. Albany has never before, in her 200 years history, suffered so dreadful a local calamity as this. The loss of household goods of all kinds is immense. Great quantities that were strewed in the streets were ruined by rain. Carts, waggons, drays—every thing on wheels—were in constant requisition, but could not accomplish a tenth part of the work required. Five ten and twenty dollars were offered for carrying a single load. Numbers of persons were rendered powerless by heat, fatigue, and cold water. A number of buildings were blown up under the direction of the authorities. It is impossible at the time we write, to get at any correct estimate of the loss sustained, or the condition of the insurance companies. It will be a long time before Albany will recover from this awful calamity. Seventeen whole blocks, the pier, the Columbia-street market, two bridges, and near 100 boats are destroyed. Most of the boats were heavily laden. Some 8000 or 10,000 barrels of flour were burnt on the pier. The loss of property is roughly estimated at 2,000,000 dollars. Several lives were lost. Hundreds of our business men are utterly ruined. We fear our local insurance companies are overwhelmed. The property on the pier was insured abroad. The Swiftshure and Eckford tow boat lines loose tremendously. At midnight, the fire was burning in forty places, but is now completely under control. There is no wind, but the rain has ceased.”—*Extracted from the Albany Express of August 17.*

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#### MEMENTO.

*Lines of Consolation, addressed to Brother and Sister Watson, in consequence of the bereavement of their son John Kerr, who died at Glasgow on the 15th of March, 1845, aged three years and five months. Also, of their second son William, who died on the 31st March, 1846, aged one year and two months.*

My dearest friends, for you I've culled a wreath from mem'ry's bower,  
Perfumed with Rue, Forget-me-not, and Eden's lovely flower;  
That while you travel life's rough road, this posey ever green,  
May tell of flowers that never fade beyond this fleeting scene.

But oh! 'tis sad to touch the lyre, when bent too tight with wo,  
For then the chords of feeling spring where griefs dull numbers flow;  
Yet, sadder far, when sick'ning pain, no words nor tears impart  
One soothing feeling o'er the mind, to ease the aching heart.